The European Harvest Field

Published monthly by **THE AMERICAN-EUROPEAN FELLOWSHIP**

FOR CHRISTIAN ONENESS AND EVANGELIZATION

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Undoubtedly many of our readers know Joseph S. Flacks, the Hebrew Christian who is a splendid and helpful Bible teacher, as well as evangelist, while many others know of him. Whether he is personally known to our readers or not, or whether they know of him or not, we feel sure their hearts will be made glad and that they will greatly rejoice to learn the glad news the following article conveys. The Editor knows Brother Flacks personally, having sat under his ministry a number of times, as well as having had the pleasure of ministering in the Word as he sat in the audience and of having personal fellowship with him. Our brother has had a blessed ministry in America and has many warm friends who love him in the Truth. We bespeak for him a blessed ministry in Central and Eastern Europe, and trust the Lord may graciously lead him to the full realization of all his desire for the sake of the Gospel and lost souls. We almost covet his great opportunity to preach the Gospel where so much hunger for it is to be found. We ask our readers that they kindly join us in prayer that God's will may be definitely carried out, both concerning our Brother Flacks and Brother Henry Hellyer, who is very greatly needed in the field among the workers. Surely Christian people will rally to the support of these two worthy servants of God. Send in your gifts, both large and small, as the Lord may lead.—*Editor.*

A SPECIAL REQUEST

"Ye also helping together by prayer" *(II Cor. 2:11)*.

A wonderful opportunity has been opened for Gospel ministry in Russia and Central Europe. This applies to the Jews, to the Gentiles, and to the Church of God. In view of what we believe to be the speedy Coming of the Lord Jesus, may this be a last call to the Church to go out into the highways and byways and compel the people to come in, lest the opportunity pass by, never to return.

The Director of the Christian Testimony to Jews and others connected with the work, have had opportunity to visit the Field and look into conditions. They can truly say, "The Fields are white to the harvest". There is a willingness to hear the Gospel and a readiness to respond which is most encouraging, which shows that the Spirit of God is preparing the way for the message of the Cross. There are evident tokens that the "dry bones" of Israel are being stirred by the "breath" of Jehovah *(Ezek. 37)*. Not only is this true of Israel, but also Gentile believers scattered through Central Europe and Russia are eager for spiritual truth and teaching, and they are ready to respond to the voice of God to carry the Gospel to the unreached masses. God has given to us a burden of ministry to break the "Bread of Life" to these believers and to encourage them to press on in the work of evangelization for Jews and Gentiles.

In order that this vision and burden of the need may be met, we invite God's children to share the burden with us and to stand with us in prayer that God's fullest purpose may be carried out and help given to those who stand so much in need. It seems to us in this momentous time—this crisis—that it will be pleasing to our Lord if a strong Hebrew Christian witness go forth along simple apostolic lines, visiting neglected sections of Europe, evangelizing and strengthening the hearts of believers.

Many of God's children have been praying that He would raise up some strong Hebrew men in these days of apostasy,—some who would hear the Macedonian cry as Paul of old, and go forth as His prophets to carry His message. We believe these prayers are being answered. Joseph S. Flacks, a well-known Hebrew Christian, gifted in evangelism and Bible-teaching, has had this burden laid upon him. Our Brother Flacks has for years been keenly interested in the ministry entrusted to Christian Testimony to Jews, and a letter came from him in response to an appeal by Mr. Hellyer and the Council that he prayerfully consider going out to minister in the needy field. We quote in part from his reply:

> "Your letter received. * * If the Lord leads, I will be willing to leave for Europe as early as April, if my going then would be deemed profitable and needful. I have made no definite engagements for the first half of this year in view of the volunteered offer to the Mission you represent. Am only making engagements from point to point, waiting for the Lord's hand to guide. My heart is in the field—the world—and the world outside of the United States, where He seems to visit in a marked way in these last days. The so-called 'heathen' countries and Russia and Europe generally, are in the field where the Holy Spirit seems to be gathering out His people for His Name. If He so leads, I want to give my remaining days to itinerary ministry throughout the world, as I have been for the last nine years on the American Continent. Who knows but that the going to Europe may lead me on in that path till all the world shall hear the glad story of Redemption through Christ Jesus our Lord".

It has long been laid upon the heart of our Director, Henry L. Hellyer, that he should go to the Field and give the most of the time left to the ministry there. These two brethren will therefore go if the Lord definitely sets His seal and sends in funds which are designated for that particular purpose. Friends are requested to pray that these brethren may have clear guidance from the Lord, for it is the desire of both, if the Lord wills otherwise and if His presence go not with them, that this plan come to naught.

STAGNANT BLESSINGS

The blessings of life are a great deal like a system of water works. Water is pumped from the river into a great reservoir, but it is not for the sake of filling the reservoir. It is to obtain a head, a pressure which will force it into pipes. The gates are opened, and it flows into the mains, but it is not for the sake of filling the mains. If it simply lies there and fills them, it soon becomes stagnant and unfit for use. They are filled only that they may fill other pipes, smaller pipes, and these in turn that they may fill thousands of service pipes which run from the streets into the homes. The great end, after all, of that system is that the cook who needs the water, and the thirsty child, and the wagons that sprinkle the streets, and the fire engine may open the hydrants and permit the water which has been so laboriously pumped in to run out again.—*Zion's Herald.*

THE EUROPEAN HARVEST FIELD

Succeeding The Russian Harvest Field

Devoted to Evangelization, Bible Distribution and Relief Work in Europe

Published monthly by the American-European Fellowship for Christian Oneness and Evangelization, 809 Schaff Bldg., 1505 Race Street, Philadelphia, Pa.

Pastor W. S. Hottel, Home Director ..... Editor
Norman J. Smith, General Secretary ..... Associate Editor

TERMS OF SUBSCRIPTION

One dollar a year in advance. We kindly request Canadian and foreign subscribers to remit in U. S. money value, as we do not charge for extra postage—Please.

Send all money for the magazine to Edward A. Steele, 809 Schaff Building, 1505 Race Street, Philadelphia, Pa.

THINGS TO OBSERVE

1. All articles not otherwise credited are by the editor.

2. In case of change of address, notify us at once, and be sure to give both your old and new address. Always write name and address very plainly.

3. Please bear in mind that the magazine is not backed by any church organization or Christian Society, but is published as a medium to spread missionary information concerning Central and Eastern Europe. Christian friends subscribing for it help us to make it more nearly self-supporting and in this way help toward the work in general. Prompt renewal will greatly help the work.

4. We shall be thankful for the names and addresses of Christian friends, to whom we may send sample copies of the magazine. We thank you all for your sympathetic co-operation.

GENERAL INFORMATION

THE MISSIONARY DEPARTMENTS

We earnestly invite all our readers to carefully and prayerfully read every word contained in the Missionary Departments of the magazine. We will assure you that your hearts will be stirred both to praise and prayer. After you have read the stirring news and the heart-rending appeals, will you not drop on your knees and praise the Lord for what He is doing in Central and Eastern Europe? Will you not also pray Him to lay this great work upon the hearts of many more of His children in the United States and Canada, so that more consecrated funds may be forth-coming to maintain and greatly extend the work? Will you not seek by God's grace and help to introduce the work and the magazine among your Christian friends? Beloved, we need your sympathetic and hearty co-operation. May we count on you to be a prayer helper?

CLOTHING NEEDED

Appeals for good second-hand clothing have been made from month to month through the columns of the Magazine, and we are glad to say that the response has been quite generous. However, we wish to stress the fact that the need is still very great. There are vast numbers of refugees and others who are destitute of money, food, clothing, etc., as our readers can see by the letters from the workers in the field, and therefore we dare not cease giving in this particular form. Let us remember that Russia, and those countries and provinces adjoining Russia, are cold and bleak during this season of the year, and then to think that there are literally multitudes who do not have sufficient clothing to keep themselves warm. May the Lord give us a vivid vision of the situation, and move our hearts to help these poor destitute people. Rather than having our cast-off clothing ground into paper, let us send it on to these people, so that at least some may realize the comfort of being dressed warmly.

Those having second-hand clothing or shoes that are good and wearable, they may wish to give, may send the same to

THE AMERICAN-EUROPEAN FELLOWSHIP, % Society of Friends, 1521 Cherry Street, Philadelphia, Pa.

RELIEF FOR THE DESTITUTE

In the November (1925) number of the magazine we called attention to the distress that prevails in Poland and Southeastern Europe among dear children of God and others, and therewith made an appeal for a special Christmas gift to be used to help relieve this distress. In the December number of the magazine we made promise to report in an early issue the result of this appeal. We shall now do so.

We are glad to say that about two ton of clothing was received—good, serviceable and clean clothing and also a lot of shoes and provisions. About 20 large bales of clothing have been shipped, with four large boxes of shoes, provisions and other supplies.

Then too, about $2,000.00 was received in cash to be used to help these suffering friends on the other side. We can not find words to express our glad appreciation for this generous response from kind hearts whom the Lord so graciously touched. What gladness there must be among the poor sufferers who are relieved by this bounty! Who can imagine their appreciation and joy? Surely they did and do still praise God for the help they have received. We wish here to express our heartiest and most affectionate thanks to one and all who have had a share in this fellowship. And, then too, we pray the Lord to bless you all abundantly.

In this connection we also wish to inform our readers and friends that of the cash received for relief purposes not one cent was used for any other purpose. The sum total, without any deduction whatsoever was sent to the field and used for the purpose for which it was given. The incidental expenses connected with the shipping of the clothing, shoes and provisions were paid out of the general fund. The poor sufferers received the benefit of every cent given to help them.

A WORD ABOUT THE MAGAZINE

Steadily we see the number of subscribers to the Magazine increasing. We are very glad for this encouraging fact and extend a most cordial welcome to all those who have thus entered into fellowship with us. We know that you will be richly blessed in reading the helpful articles it contains, and stirred by the reports from the field.

We are glad for the encouraging letters we receive from time to time. A sister writes "I find your editorials especially helpful". Others have written similarly, telling of their impressions. The Lord is using the Magazine in different ways and is making it a blessing to many.

We wish to express our sincere thanks to the friends who have so kindly co-operated with us in making the Magazine known to those who were hitherto strangers; and who have used their influence in securing subscriptions to it. We trust they may continue this good work and that others also may share with them in this fellowship. This is one way in which most of us can do something for the Lord. It is impossible to determine how much the securing of one subscriber will mean. It may result in the salvation of scores, yea, hundreds of souls. Think of it! And it may not take much effort on your part to do this seemingly little thing. We received a letter from a sister which shows what she has been doing in the line of circulating the Magazine. We quote from it in part, hoping that it may have a stimulating effect upon others to do likewise. She says:

"I am writing you because of my interest in 'The European Harvest Field'. For the past six months I have been sending copies to different persons who I thought would appreciate its worth in missionary intelligence and enlightenment, trusting they might become regular subscribers, and to my real joy, some of them have sent in their subscriptions".

We shall be glad to send packages of Magazines to any who should like to use them for free distribution. By doing this you will undoubtedly be able to secure new subscribers. Just drop us a line and say you wish to have some Magazines for free distribution, stating how many you may need, and we will send them on to you.

A MISSIONARY'S EQUIPMENT

A life yielded to God and controlled by His Spirit.
A restful trust in God for the supply of all needs.
A sympathetic spirit and a willingness to take a lowly place.
Tact in dealing with men and adaptability toward circumstances.
Zeal in service and steadfastness in discouragement.
Love for communion with God and for the study of His Word.
Some experience and blessing in the Lord's work at home.
A healthy body and a vigorous mind.—*Rev. J. Hudson Taylor.*

EDITORIAL

MESSAGES FROM THE WORD BY THE EDITOR

STANDING COMPLETE IN ALL THE WILL OF GOD

"Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God" *(Col. 4:12).*

The words "That ye may stand perfect and complete in all the will of God" set forth the secret of an adjusted life, as well as of a life that is full and complete. We infer from these words that there needs to be a full and true understanding of the will of God, and also a hearty submission to it, in order that we may stand complete therein.

Symmetry is real beauty. Anything out of proportion and one-sided is not complete and therefore, not really beautiful. The Lord wants believers to stand complete in all His will, He wants them rounded out, full and complete. Epaphras knew this and so entered into real fellowship with the Lord, making the matter the object of his intercession for the saints at Colosse. Would to God there were many prayer intercessors these days who would intercede for the saints that they might stand perfect and complete in all the will of God!

I. WHAT DOES SUCH A LIFE MEAN?

1. **It means that in the highest aspect of the life and character, Godliness is supreme.** Godliness means Godlikeness. The believer is called and chosen to show forth the virtues (graces, characteristics, traits of character) of Him who has called him out of darkness into light *(I Peter 2:9).*

2. **It means that in all the dealings in life with others, righteousness is supreme.** Righteous living in act and deed is plainly the will of God for His people *(Titus 2:12).*

3. **It means in all human and earthly relationships, in the home, society and the assembly, reverence, meekness, love and fidelity** *(Eph. 5:20; 6:9; Gal. 6:1-3; Eph. 4:1-3; Titus 2:9, 10).*

4. **It means in Christian service, unselfishness, sincerity, freedom from religious bigotry and sectism, and a reaching down to the helpless, the fallen and the neglected, and a largeness of heart that reaches out to "the regions beyond"** *(I Cor. 9:19-27; II Cor. 1:12; 2:17; Rom. 12:16; Heb. 12:12, 13; Acts 1:8; Rom. 15:19-21).*

5. **It means in relation to fellow-believers, and their various physical temperaments and faults, the spirit of meekness, forbearance, love and forgiveness** *(Eph. 4:1-3, 32; Col. 3:12-15).*

6. **It means in the outlook of faith and hope, one continuance of watchfulness, expectation and looking for the Lord's Coming** *(I Cor. 1:7; I Thess. 1:10; Titus 2:13; James 5:7, 8).*

A life that is perfect and complete in all the will of God, is in reality, a life that is God-possessed and God-controlled, a life in which His will holds the supreme place and where fellowship with Him in all the purposes of His heart is the chief and greatest delight.

II. HOW MAY SUCH A LIFE BE LIVED?

1. **By a personal, full and hearty yielding to the Lord** *(Rom. 6:11-13; 12:1).*

2. **By an absolute separation from the unequal yoke and every complicity with evil-doing and false teaching** *(II Cor. 6:14-18; II Tim. 2:21; 3:5; II John 1:9-11).*

3. **By a constant and continuous glad yielding to the Lord, so He may work in us that which is well-pleasing to Himself** *(Phil. 2:13; Heb. 13:20, 21).*

4. **By being constantly occupied with Christ and the goal of our calling** *(Phil. 3:8-13; Heb. 12:2).*

5. **By constantly walking in the spirit, so Christ may fully possess us by His Spirit and sway our lives** *(Gal. 5:16; Eph. 3:17; Gal. 5:22, 23).*

6. **By constantly keeping before us the Lord's Coming as the time of full and final deliverance and the signal for rewards** *(Titus 2:13; Heb. 9:28; I John 3:1-3; II Tim. 4:8; Rev. 22:12).*

INTENSE DEVOTION

"As the Lord liveth, and as thy soul liveth, I will not leave thee. So they went down to Bethel" *(II Kings 2:2).*

When God dealt with Elijah because of his discouragement, He told him to point out his future instrument of reform in the kingdom *(I Kings 19:15-17).* While at the plow, "Elijah * * cast his mantle" upon Elisha and he became his minister, companion and student *(I Kings 19:19-21; II Kings 3:11).* Elijah knowing his end was near, at God's direction made a journey visiting some historic places, and by bidding Elisha to tarry behind, tested the sincerity of his devotion. Elisha was intensely devoted to Elijah and followed him closely and determinately, irrespective of the cost or the result. A number of times we are told that he purposefully said to Elijah "I will not leave thee". How significant the expression, "And they two went on" *(vs. 6)!*

In back of Elisha's intense devotion there lay a few things which are worthy of our honest study and most serious reflection.

1. **Elisha Had a Real Apprehension of His Calling.** He knew what the call of God through Elijah involved. He knew its intent and its purpose. He knew that God had called him to be Elijah's successor, in the prophetic office in Israel, and he also knew what this call implied.

2. **Elisha Was Possessed with a Holy Determination to Follow Elijah and to Receive the Fulness of His Power.** His determination was the result of a deep and sincere heart conviction. He was not moved by a mere impulse or through mere sentiment to follow his master, but he was inspired to it by a well-grounded conviction. He was not conventional and formal in his following, but intense and earnest. There was a holy purpose in it and a settled conviction. This took all the wabble out of him, it saved him from all hesitating and vacillating. Real heart conviction set Elisha straight on his feet, gave him backbone and moral courage to go in for the best God had for him. In this, his intense devotion to Elijah and his purposeful following him, lay the secret of his qualification for his future service.

And, in all this there is a most valuable and important lesson for us. We, as Christians, need to know our calling of God in Christ Jesus. We need to know what we are called from and what we are called to. And then, we need to be possessed by a holy purpose. A Christian that is not possessed by a holy purpose will not succeed in living for God, nor in service for God, neither will he ever succeed in getting God's best. We need to be intensely devoted to our Master, Christ, and to follow Him with holy determination. We must be of the "this one thing I do" kind of Christians if we would ever succeed in gaining the "prize", or in reaching the "mark" of the prize of the upward calling, the calling on high (literal rendering) *(Phil. 3:12-14).* Intense devotion to the Lord Jesus is also the secret of Divine qualification for service *(Matt. 4:19).*

In the words of the Prophet we say to those who are somewhat undecided: "How long halt ye between two opinions? If the Lord be God, follow Him" *(I Kings 18:21).* In fact, wriggle would be a good word for "halt". It is the figure of a man whose legs are entirely out of joint; he first goes on one side, and then on the other, and can not go very far either way. It certainly suggests a very odd movement. This is the movement of many Christians; it lacks firmness, steadiness, heart conviction and holy purpose. They walk as "fools" *(Eph. 5:15).* God grant that we may be resolved to follow Christ, to live for Him, to bear His Cross and to win the crown.

Messages from the Word

PRACTICAL SPIRITUAL DISPENSATIONAL PROPHETICAL

THE WRONG OF PREACHING A "DEFERRED" HOPE

By Chas. F. Reitzel, *Pastor, Author and Bible Teacher, Altoona, Pa.*

The writer has been confronted again and again with the following or similar statements, namely, that "Christianity has had a fair trial with the world for 1900 years, and yet the world was never worse than it is to-day". And such charges, and we think that we are safe in speaking of them as such, have been cast into our teeth by men of prominence and intelligence. What do they mean by such charges or thrusts? As nearly as we can ascertain, they want to tell us, without saying so in that many words, that Christianity is a failure. In short, it is a slur cast on Christ and the potency of His Gospel. They want to inform us that the Gospel is not doing what it claims to accomplish.

Now, brethren, what are we to do about it? How shall we answer these accusations? That Christianity has been in vogue for 1900 years is all true enough. And that the world was never worse than it is to-day is also sadly true. On these two points there should be no disagreement. Now taking the prevalent idea that Christianity is serving its inning and in trying to convert the world, or that Christ has been employed for the last 1900 years in an attempt to establish His Kingdom in the earth, then there is but one logical conclusion at which we can arrive, namely, that Christ and the Gospel are a colossal failure. And, furthermore, if such is the case, we must conclude that Christ's ability as a kingdom-builder is inferior to that of some of the great monarchs of the earth. Such men as Nebuchadnezzer and Alexander the Great, et al. would not require 1900 years in which to establish a world-wide empire. So the questions that arise in the minds of the people are something like these: What is wrong with Christ as a kingdom-builder? Why hasn't He succeeded in establishing His Kingdom after an attempt of nineteen centuries? How shall we account for His failure? And we are not surprised that such questions should arise in mind.

Ah, beloved, there is nothing wrong with Christ. The failure is not with Him. The failure and wrong are with the teaching of the Church of the present day. The Church has painted the purpose of Christ for this age in a false color. The ministry has cast a fallacious light upon what Christ has set His hands to do in this age of grace. Christ is not trying to establish His kingdom in the world now, nor is He attempting to convert the world in this age. He will do that in the next age and when He assumes the undertaking it will not require 1900 years for Him to put the job across. No, no, not the establishing of the Kingdom in this age, but the calling out of a people for His Name, and this He is blessedly accomplishing, and in this, hallelujah! there is no failure. So please, brethren, do not talk about converting the world or the establishing of the Kingdom in this present dispensation, for in so doing you give the enemies of the Gospel an occasion to blaspheme. Play fair with Jesus. He has enough insults heaped upon Him by the world without being wounded in the house of His friends.

Solomon says, "Hope deferred maketh the heart sick". And it surely does. As an illustration, the Jews mistakenly, are still looking for the first appearance of the Messiah. And with what result? Many are turning to infidelity. And why? The "deferred" hope of their coming Messiah has made their "heart sick".

We are writing this on Christmas Day, the day celebrated as the birthday of our Lord. But since that birthday, nineteen long centuries have "rolled their rounds into eternity" and the world was never as bad as it is now, and yet, though ignorantly and mistakenly, no doubt, the ministers are still telling the people that Christ is now engaged in establishing His Kingdom. A wonderful hope if there was a scintilla of truth in the statement or possibilities of its realization in this age. But it is a "deferred" hope. The kingdom, because of the rejection of the King, has been "deferred" until the next age. So this "deferred" hope that men are preaching is making the heart of humanity sick, and this heart sickness has given rise to doubt, and doubt is driving men into open infidelity. And it is no wonder, for it is the only logical sequence of such teaching. So please, brethren, don't preach a "deferred" hope.

It was only the other day that a brilliant professional man threw out the insinuation that Christ, the Church, and the Gospel, were a failure, and he sought to prove it by the awful conditions that prevail in the world at the present time. How glad we were that we understood dispensational truth and hence could answer him and in so doing clear Christ and His Gospel of the false charges.

A DAY OF RELIGIOUS FEDERATION

(History Repeating Itself)

I Kings 17, 18.

A Time of Great Need.

Israel had fallen upon hard places. It was the time of Ahab, a wicked king, who "did evil in the sight of the Lord above all that were before him". He had taken Jezebel for a wife; reared up an altar to Baal; made a grove, and did more to provoke the Lord of Israel to anger than all the kings which did evil before him. Under such leadership the people turned away from the worship of the true and living God to become worshipers of Baal. It was the old story, "like people, like priest" *(Hos. 4:9)*, and little wonder, the land mourned and there was a great drought.

"But God"

It was at "such a time as this" *(Esth. 4:14)*, God raised up a prophet, even "Elijah the Tishbite, who was of the inhabitants of Gilead", and he dared to face the wicked king in the Name of Jehovah and say, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word". And it came to pass even as he had spoken.

It is evident that Elijah's training was not in any compromising schools of Israel nor yet in those of the prophets of Baal. He was sent of God to the brook Cherith *(separation)* and from there to Zarephath *(refining* or *smelting)*. Would that every servant of God might pass through such schools and such training where they would learn to **know** God, to **walk with Him**, and to receive and speak His messages.

"Show Thyself"

For three years the land had been without rain and the ground had become parched and barren. The people had hunted for brooks to keep their cattle alive and hunted for the prophet who had dared to say there would be no rain but by his word. The time for hiding, however, passed by. The true servant and prophet of the Lord cannot always hide nor remain neutral in the day of evil. Meroz, we remember, was under a curse because he came not up to the help of the Lord against the mighty. There is a time when silence must be broken and a voice of protest or warning be lifted up. The Lord said to Elijah, "Go, show thyself unto Ahab", and the prophet went forth from his hiding place to beard the lion in his den and to tell him to his face the word of the Lord.

On the Way

Obadiah meets him on the way. We are told he "feared the Lord greatly", but, with all that, he still retained his place as governor for the wicked king. Is he not a picture of many prophets of our day, fearing God, seeking to serve Him, but carrying water on two shoulders through trying to keep in with the ruling powers and a compromising people? It would look as if Obadiah lived at "Half Way House" in the "Valley of Compromise". Keep in with the powers that be; be careful with the king; do what the

people want you to do; do not make yourself strange and peculiar; be a good mixer and joiner, or you will lose prestige and power, become a back number, or be laid on the shelf, with nothing to eat nor to feed the prophets of the Lord with. The world is full of Obadiahs but the church needs some Elijahs with spiritual backbone and a real message to His people from the Lord.

Face to Face with the King

"And Ahab went to meet Elijah, and it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel"? *(I Kings 18:16, 17).*

This is the way of the world. If a man has courage to stand against the trend of the day and to follow the Lord whole-heartedly, to tell the people and the king of their wicked ways, he is a crank, a pessimist, a fanatic, a dangerous man.

Ahab had long wanted another interview for he well remembered the first one *(I Kings 17:1).* Now he has it and Elijah has one also for he has the last word and the important say.

"Art thou he that troubleth Israel"? and Elijah said, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim" *(I Kings 18:18).*

And now there comes a mighty challenge to the forces of evil for the prophet calls a gathering together of all the prophets of Baal and of those who sat at Jezebel's table, that this whole matter may be put to a test before Israel as to whether Jehovah be God or whether they are to follow Baal.

Jehovah vs. Baal

History is repeating itself, for even now the people of God have fallen on strenuous conditions and "perilous times" as predicted in the Word *(I Tim. 4:1; II Tim. 3:1).* We are in a time of great spiritual dearth. We look in vain for great and gracious answers to prayers; for the mighty movings of the Holy Spirit in deep pungent conviction of sin; for men turning to God from their evil ways. Instead of this we see multiplied organizations and ministry and a surfeit of new plans, but our prayer meetings remain spare meetings, with little or no touch with God and no evidences of the presence and mighty power of the Holy Spirit. In this time of spiritual need the prophets of the day are giving us new schemes, devising new plans, and telling us of world-wide movements instead of telling us how to find God and to get blessing and power from Him. We wonder if many of these are not giving us a "vision of their own heart", and have not been sent by the Lord at all *(Jer. 23:16-22).*

They Prophesy to Us of Federation

With almost common consent the religious prophets of our day seem carried away with the thought of federation or a union of all the churches together. This, they say, is the one thing needed to do away with jealousy and denominational overlapping, prevent waste of money, make stronger colleges, produce better preachers, fill up the churches, cause the lion and the lamb to lie down together, and to bring in what they are pleased to designate as the "kingdom of God".

What does such a union signify? Does it mean that God's people are going to forsake their worldliness, their formalism, their sectarianism, and humble themselves before God for their sins of selfishness, of pride, of worldly methods and unbelief? Does it mean that Christendom, with her multitude of apostate ministers, college professors and laymen; with her grievous sins of denying the inspiration of the Word of God, of the Deity of Jesus Christ, of His literal resurrection from among the dead, of His miracles; and the rejection of the personality and leadership of the Holy Spirit; and the denial of the literal return of the Lord Jesus to set up His Kingdom and take His great power and reign, has repented of her sins and with shamefacedness is seeking to know God and become united in spirit with all her fellow believers? If so, there is some ground for hope.

But if not, to federate with these enemies of our Lord and to seek to promote a union of the churches under such conditions would be but a mingling of tares with wheat and making bigger bundles for ultimate burning. It would mean to build another tower of Babel for men to make themselves a name and to hasten on the dark apostasy which already sweeps over the land and is preparing the way for a false professing Christendom without life or power, to be spewed from the mouth of our Lord *(Rev. 3:14-22).*

Does this union mean preaching the Gospel to every creature, depending upon the regenerating work of the Holy Spirit to save men, or is it merely a social uplift and a regeneration of society? Does it mean that the church is to enter the political arena and seek to dominate the affairs of the State? Does it mean that the fundamentals of our faith are to be cast to the wind while we truckle to the favor of those who long ago turned traitor to our Lord and our common faith?

Does it mean that when all the Protestant denominations have been gathered into one common melting pot with all their dross and shortcomings, then, as some of the leaders have put it, we are to have a great "universal church" where Catholics and Protestants meet in "a common devotion"? If it means any or all of these things which we have mentioned we are frank to say we are not unionists but dissenters. Have God's people forgotten the past history, the present practices and the ambitions of Rome for ecclesiastical supremacy? Have we forgotten the faith of our fathers, and Protestantism lost all its protest and become like a toothless old woman?

We stand in amazement as we look at the trend of the day and wonder how many of the good men who have gone into this movement, and what per cent. of the people who are involved in it, really see what it all means?

Does this federation mean that the vast sums of money which have been and are going to be raised by "putting things over" and ringing door bells instead of God's people learning the grace of voluntary giving and the blessing which comes with it *(Acts 4:32, 33),* and the testimony of not taking from the Gentiles *(III John 1:7),* are to be used to endow institutions and colleges and to pay larger salaries to professors who utterly deny the inspiration of the Word of God, who are robbing men of their faith and turning out infidels and unbelievers to preach to the people? If so, the millions which are raised will only serve to further dry up the streams of God's grace.

If union and federation together mean an allying of the enemies of our Lord with those who truly believe in Him, then federation at such cost is perfidy to our Lord. It would mean that we had turned traitor to Him and trampled the Blood of Calvary under our feet, and to sell our Lord into the hands of our enemies. Union at such a cost? NEVER.

Organization, comity, spiritual oneness are all right in their place, and the Holy Spirit will give true unity if we seek for it. Our Lord taught not federation of tares and wheat but a spiritual union such as He had with the Father and the Father with Him and they in turn would have with true believers *(John 17).*

The Holy Spirit

If the Holy Spirit is to work in power He must cleanse the temples and purify the hearts of His people, for judgment begins at the house of God, and the blessing of God cannot rest upon our churches and colleges with such conditions as we have mentioned. Alas, that unbelief has usurped the seat of faith and dead men stand in the pulpits and dead men sit in the pews.

The Christian church needs God more than she needs federation. Ahab and Israel had federation but they did not have God. The church needs to know the power of the Name of Jesus; to open the Word of God and find what He has to say; to learn the power of prayer, and to be filled by the Holy Spirit with a holy flame and passion that lost men may be won to Christ.

"How long halt ye between two opinions"?

Do let us be very careful about our part in the plans and schemes of men of our day. This get-together and publicity campaign, these money raising propositions, the ecclesiastical domination. Is it really of God? Is it going to promote spirituality and deepen the lives of Christians? Is it going to show the efficacy of prayer? Is it going to bring sinners to a saving knowledge of our Lord and send the Gospel to the heathen? Is it going to prepare the Church for the coming of the Son of God? Or is it

a marked evidence of an apostasy which shadows the land and, like that of Jannes and Jambres, its folly will be manifested to all? *(II Tim. 3:8, 9)*.

A mighty challenge and test are upon us. On which side will be our voice, our vote, our money, our influence?

If they say, "Cast in thy lot among us; let us all have one purse. My son, walk not thou in the way with them; refrain thy foot from their path" *(Prov. 1:14, 15)*.

Repairing the Altar

"And Elijah said unto the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down" *(I Kings 18:30)*.

Let us get back to the altar of the Lord which is broken down for the Church has departed from it and her leaders have seen vain visions. It is going to take more than refreshments, musical programs, and committees to get people to prayer meetings and down on their faces before God, as Elijah went when he asked for rain. Nothing but the mighty power of God can break up this fallow ground which is all about us. Worldliness and formality have sapped the strength of the Church. Christian Science, New Thought, and Spiritism have swept away thousands. Satan's power is being mightily manifested. Back to God, brethren, is the place for us that we may repair the altar of the Lord and call upon the God of Abraham, Isaac and Israel, and the God and Father of our Lord Jesus Christ, who answers by fire and by power.

When God works we shall not need to heed the maxim of the world, "Trust in God and keep your powder dry". Elijah was not afraid to wet the powder down for he called for water to be poured on the sacrifice and the wood and the fire of God fell and consumed it all. What the people need is God in their midst for when they saw the power of God they said, "The Lord, He is God".

A Sound of Abundance of Rain

There is even in the midst of the spiritual dearth, the plans and schemes, the unbelief of men, the worldliness and lack of interest in spiritual things on the part of the people, a sign in the distance like a little cloud the size of a man's hand, and a sound as of an abundance of rain. A time of barrenness and dryness and spiritual dearth is the very opportunity to break up the fallow ground; the time of expectancy, to look for rain. Many of God's children here and there all over the land are calling upon Him for a real revival. He is able and willing in the day of His power and may He give it for His own Name's sake. Stand strong, "abstain from all appearance of evil", refuse to compromise, wait on God and wait for Him until He answers and works in power.

This tract may be had from O. R. Palmer, 2244 N. 29th St., Philadelphia, Pa.

THE BOOK OF REVELATION

EDWARD DREW, *Pastor Madison Ave. Baptist Church, Patterson, N. J.*

STUDY NUMBER 9, CHAPTER 10.

The Mighty Angel Takes Possession of Sea and Land. The Completion of the Mystery of God!

In order to see the setting of this tenth chapter of Revelation, which I believe I see the importance of more than I ever did before, it is necessary to see where it comes in the Book. In the fifth chapter, Christ is seen as the only One in the universe who is able to take the Book from the hand of the One who sits upon the throne, and He is the Lion of the Tribe of Judah, and as the Root of David takes the Book and He begins to break the seals. And seven seals are broken, and with the breaking of the seven seals, we have seen almost the full course of the tribulation. We came to the place where it would seem that the signs were fulfilled which Christ said should immediately precede His coming in glory. And then, with the breaking of the seventh seal, there came the seven trumpets, for the seventh seal was to have a seven-fold fulfillment, and the seven trumpets begin to sound. I think we have seen the sounding of six of the trumpets to the end of the ninth chapter, and it may be that this tenth chapter is part of the sixth trumpet. It is called in most of the Bibles "Parenthetical"; that is, a parenthesis which comes in between the two trumpets, but it may be a message from the sixth trumpet.

If the fallen star in the ninth chapter was Satan cast out of Heaven, then surely we do come here to the end of the tribulation period, or toward the end of it. But it may be parenthetical. It certainly is a vision that has great importance, and I trust that we shall get it.

THE MIGHTY ANGEL

Now you know the subject of the Book of Revelation. The great actor in the Book is not the antichrist—the great actor is Christ Himself. That is why chapters four and five are given. When you get to the end of the messages to the Churches in chapters two and three, John gives us the vision of the throne, and the One who sits on the throne, and in the hand of the One sitting on the throne is a book that nobody on the earth could touch or look on. They made a search throughout the universe and Christ was found; the angel said, "The Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof". When He takes the book, all heaven sings the song of redemption. "He hath died. He hath redeemed". So Christ is the mighty One. Now I think we find Christ in the tenth chapter. I believe that this mighty angel is the Lord Jesus Christ. There is no other place in the Bible where an angel, a created being, is described like this. Let me read that first verse.

"And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire" *(Rev. 10:1)*.

The rainbow is mentioned, I think, just six times in the Bible; four times it is simply spoken of as the "bow". In Genesis God said He put His bow in the clouds of heaven. In Revelation it is called a rainbow, once it is round about the throne in the fourth chapter, and here it is round about the head of this mighty angel. And the description of this angel tallies very closely with the description that we have in the first chapter of the Book, of Christ Himself. Will you turn back to Ezekiel, please, the first chapter.

"As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord" *(Ezek. 1:28)*.

So where the bow is, there is the glory of the Lord, and that is the description we have of this mighty angel in the first verse of chapter ten. Now it would seem strange perhaps that Christ would take the form of an angel and not appear in His own form. But let us remember that Christ is dealing with Israel. He has come in the Book here during the tribulation to deal with His people, and He is not yet revealed to them. He is not yet revealed, and will not be until He comes in His glory, and so what He does for them and among them, He must do unrevealed, or take some other form. Now you will remember this is what Joseph did. Joseph was feeding his people; Joseph was blessing his brethren, but his brethren didn't know him. Suppose we look at that in the 42d of Genesis. There is a peculiar wording here.

"And Joseph saw his brethren, and he knew them, but made himself strange unto them" *(Gen. 42:7, 8)*.

Perhaps he dressed himself to appear more and more like an Egyptian, so that they would not recognize him as a Hebrew. He purposely made himself strange, probably by some peculiarity of dress.

John sees this mighty angel, with a rainbow round about His head, and clothed with a cloud, face as the sun, and His feet as pillars of fire. Now when He uttered His voice, the thunders uttered their voices—that is another mark that this is Christ Himself. The third verse:

"And cried with a loud voice, as when a lion roareth; and when he had cried, seven thunders uttered their voices" *(Rev. 10:3)*.

Now thunder is the voice of God. I always like the 29th Psalm. Please turn to that. Seven times in the 29th Psalm the voice of the Lord is spoken of, and it is called the Thunder Storm Psalm. It is started with a thunder storm and the last word of the psalm is the word "peace". The thunder storm is over. The voice of the Lord is in the thunder. Now when this angel speaks seven thunders utter their voices. The fourth verse of Revelation 10:

TAKING POSSESSION

"And when the seven thunders had uttered their voices, I was about to write" *(Rev. 10:4)*.

Now John knew what the thunders said. I don't know whether the Lord always speaks when it thunders, but certainly we do not know what the Lord says. But John did. John was going to write down what the thunders uttered, and he was told not to. Now if you read books on Revelation, you will find men speculating about what the thunders said. Yet John was expressly told not to write it down, so we are not to know, and yet a great deal has been written about what these seven thunders uttered. Now there are several reasons in all of this why this must be the Son of God. In the second verse you have Him taking possession of the earth and the sea. He had in His hand a little book open, and He set His right foot upon the sea, and His left foot upon the earth. Now that is always possession. Will you turn to Deuteronomy, please? I think the 11th chapter.

"Every place whereon the soles of your feet shall tread shall be yours; from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be" *(Deut. 11:24)*.

That is possession, you see. Whatever they stood on was theirs. Now Joshua, the third chapter. This is where they are crossing Jordan into the promised land.

"And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap" *(Josh. 3:13)*.

The minute their feet touched the water, the water obeyed God, and they were in possession of the passage through Jordan to the promised land, but you will notice the name of God in that verse. He is the Lord of all the earth. Now turn back to Revelation, please, and the next chapter—Revelation 11—it is all the same vision, for chapters ten and eleven are one vision—and the fourth verse.

"There are the two olive trees, and the two candlesticks standing before the God of the earth" *(Rev. 11:4)*.

You see it is the same expression. Christ has taken possession. Now His appearance and the voice, which is the voice of the seven thunders, and His taking possession of the earth, and there is one other thing in that eleventh chapter. Please turn to that again. The third verse.

"And I will give power unto my two witnesses" *(Rev. 11:3)*.

"My two witnesses"—it must be the Lord Jesus Christ. Now I believe the time has come for Christ to take possession. Beloved, that is what it means. That is what His coming means. Satan is in possession now. The time has come when Christ takes possession, and this is where He sets one foot on the land and one foot on the sea, and He swears by His God and Father. Now no other being in the universe is allowed to swear. God can swear, and He swears by Himself. But all His creatures are forbidden. But you have every mark here that this must be the Son of God. This stamps the tenth chapter with importance.

Well, this mighty being swears by God that delay shall no longer be. We have here "time shall be no longer". Now look at the 11th chapter, please, for just a moment.

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" *(Rev. 11:15)*.

You see, He has taken possession. You get the whole Book, beloved, if you see this. Every time I go through the Book of Revelation I get a clearer view of the connected events. I suppose it seems to some of you, as it was to me at first, all horns, trumpets, and beasts, and so many of this, and so many of that, but, beloved, it is the story of how the Lord Jesus Christ is going to take possession of the earth, where they crucified Him, and rule over it and restore Israel to all their covenant blessings. And in this tenth chapter of Revelation He is the mighty angel with all the marks of Divinity on Him. In two chapters later Satan is cast out of the heavens and rules on earth. Satan is cast out of the heavens upon the earth, and then later he is bound and put in the pit, and then Christ comes to reign. Read from the tenth chapter, and the sixth verse.

NO MORE DELAY

Now the word "time", by all translators, should be the word "delay". Beloved, there is a delay, and the delay to-day is what folks do not understand. People say, "Well, won't this condition of things just go on and on and on indefinitely, the nations getting better and better, until finally the whole world is right and blossom out into a time of blessing"? Beloved, this present condition is abnormal—this is not the normal condition. This is not what God has spoken about. We are living in the time of a delay. All God's plans are held back for one great plan, and that one great plan is the gathering of the Church. God's plans for Israel are all side-tracked and there is delay. It goes on and on and on until the Church is finished, and exactly on the moment, when the Church is done and taken out, then God's plans will go on. God has been delaying during the period of tribulation, where we are studying, in order that He may pour out His judgments on the nations, to show the nations their sin, and bring them into submission. We live in an abnormal time. God is going to stop it all suddenly some day, as soon as the Church is finished, because they have gone far enough, and here the great voice says, "delay shall be no longer".

Now then, God is going to finish something in the fifth verse. We have the promise that when the seventh angel shall begin to sound his trumpet, something shall be finished.

MYSTERY FINISHED

"But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets" *(Rev. 10:7)*.

There are several mysteries in the New Testament. There is the mystery of the Church as the Body and the Bride of Christ. And there is the mystery of the partial blinding of the people of Israel until the fulness of the Gentiles be come in. And there is the mystery of iniquity—while God is getting things ready for the reign of Christ on earth, the devil is getting everything ready to spring the antichrist on the earth. That is the underworking of Satan. But above it all, God is also doing something.

The mystery of God is that He will sum up all things in Christ that are in heaven and on earth. Now people don't know that God's purposes are in Christ. The nations do not know that. The League of Nations or the conferences that the diplomats hold in different parts of Europe—they seem to think that the plan for the earth is better government, more love among the nations better treaties so that people will stop fighting! The world doesn't know that all God's plans for this earth are summed up in Christ That is a mystery to the world. It is not a mystery to us. Let me read the tenth verse of Ephesians 1.

"That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him" *(Eph. 1:10)*.

God's plans for the world are in the Lord Jesus Christ, and center around His earthly people, for the Son of God came to them, and shall go back to them and sit on the throne of David. Christ will reign and the nations will obey Him. God is going to finish the thing that He has been doing. Now there is a delay. Everything is delayed now in order that the Church might be finished and taken out of the world to be His Body and Bride. Then the seventh angel sounds again, and voices are heard in heaven saying, "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and he shall reign for ever and ever".

Now in the tenth chapter, He takes possession, and in the 11th chapter this great declaration goes forth, that the kingdoms of this world are become the kingdoms of Christ. When He takes possession Satan is cast out and the antichrist heads up His work in Babylon and God burns that up, and then suddenly the heavens open and Christ comes in the 19th chapter to reign. That is the story of the Book of Revelation. And there is more order and more precision in the Book of Revelation than in any other book that has ever been written. Absolute precision and order. God is doing what He has promised to do. Many reject it, many de-

spise this great doctrine of Christ coming to reign. Beloved, it is written on almost every page of the Book. Here we see Christ taking possession. And the mystery shall be finished with the seventh trumpet. I will read that seventh verse.

THE LITTLE BOOK

Now I think this little book is not the book that He has broken the seals of because that book is never called a little book. The Greek word is the diminutive, or very little, so this is not the book that Christ took out of the hand of the One who sat on the throne, but John is talking about a little book, and it is thought that this book contained prophecy. So it may be that this book stands for the great subject of prophecy, the thing that is despised to-day. Somebody told me this week that a man said he would not come to this church because all he heard was prophecy. Well, there isn't much else in the Bible, beloved, from Genesis to Revelation. God has declared that the prophetic word is the one mark by which men know that this is His Book. If we see in this Book things that were said in the centuries back and they come to pass with great definiteness then we say that it was God that was in it. I want to say to you that what we see in the Book of Revelation begins in Genesis 3:15 in the mouth of the Lord—"The seed of the woman shall bruise the serpent's head", and when you come to the Book of Revelation, you find Christ in the form of a Lamb in the midst of the throne the only one in the universe having the power, finally reigning and coming in all His glory. He is the seed of the woman. The whole Book is the unfolding of what God has done through the seed of a woman, and it is nothing but prophecy from Genesis to Revelation. Now God said, or the voice said to this man, John, take that little book and eat it, and he said, "it shall make thy belly bitter, but it shall make thy mouth sweet as honey".

Now perhaps this does not need any explanation. You know what trouble you have gotten into by telling your neighbors about the things that you enjoy so much. You enjoy it, I know. You like to tell the prophetic message, but you tell your neighbors about it, and see how bitter it is, and you even feel yourself sometimes like not saying anything about it, much as you do enjoy it. But, beloved, if you will read the prophets of the Old Testament you will find that they wept—Jeremiah was called the weeping prophet. But I would like to know what prophet didn't weep? The Son of God was the "Man of Sorrows" when He came to earth, and He had the most glorious message of all, yet He wept. I have had people tell me that when they leave on Sunday to come to church they are ridiculed and scoffed at because they are coming here. Beloved, you can't get away from it, so don't try to alter it. This voice said to John, "Take this, and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey". Eat this and it will be bitter, even though you love it, and it is as sweet as honey. I love to hear the prophetic message.

We have the simple word of prophecy in the rest of the Book of Revelation. John had to write the rest of the Book concerning Babylon, concerning the antichrist, and John has to prophesy. That may be the meaning of the little book. Now I will just finish the chapter.

"And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey; and as soon as I had eaten it, my belly was bitter. "And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings" *(Rev. 10:10, 11)*.

Just before we close, suppose we look at this great subject of eating the Word of God. Turn to Jeremiah, please. The verse that we all know, perhaps, but it is a beautiful verse.

"Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart; for I am called by thy name, O Lord God of Hosts" *(Jer. 15:16)*.

Now here is Jeremiah enjoying the word and eating it. Look at the next verse:

"I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand; for thou hast filled me with indignation" *(Jer. 15:17)*.

Now following the eating of the word he was filled with indignation. That is it. The bitterness following the first sweetness that comes from knowing the prophetic message. Will you turn to Matthew, please. This is the temptation of the Lord Jesus Christ by Satan at the beginning of His ministry.

"But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" *(Matt. 4:4)*.

Beloved, the Word of God is to be eaten. It is just as necessary for us as food is for our physical body. You would not think of going a whole day without eating and expect to retain your strength, neither can you go along without God's word and retain spiritual strength. We live, beloved, at the mouth of God. Our mouth to God's mouth. I don't know whether you like that figure, but that is what it is. You see men feed a little bird from their own mouth. We live by every word that comes from the mouth of God. That is God's plan for us. God wants us to devour the Word—that is what He wants us to do. May the Lord teach us to do it, for Jesus' sake.

TRAGIC IN THE EXTREME!

"A pastor was passing a big department store, and followed a sudden impulse to go in and talk to the proprietor on the subject of his salvation. Finding him, he said: 'Mr. T., I've talked beds and carpets and bookcases with you, but I've never talked my business with you. Would you give me a few minutes to do so'? Being led to the private office, the minister took out his New Testament and showed him passage after passage which brought before that business man his duty to accept Jesus Christ. Finally the tears began to roll down his cheeks, and he said to the pastor, 'I'm seventy years of age. I was born in this city, and more than a hundred ministers, and more than five hundred church officers, have known me as you have, to do business with, **but in all those years you are the only man who ever spoke to me about my soul'** ".

The foregoing incident, with its tragic statement at the end, is one of many incidents related by Evangelist J. E. Conant in "Every Member Evangelism" (published by The Sunday School Times Company, Philadelphia), a book whose general reading, the reviewer says, would be almost sure to result in one of the greatest revivals the country has ever known.

There are over 100,000 Protestant pastors and over 20,000,000 Protestant laymen in America. How many of these are faithful soul-winners? Suppose that every other pastor and every other layman were to lead **just two souls** to Christ during 1926, **the original 20,000,000 would have become more than 40,000,000 at the end of the year!**

Any "secular" salesman who couldn't "land" more than two orders in a year would ordinarily be dismissed. What must God think of **His** "salesmen"—in the Divine art of pressing the claims of Jesus Christ?

Pray for Revival!

PRAYER, ALWAYS AND EVERYWHERE

Does it matter to the Lord whether we pray or not? It certainly does, for "He spake a parable unto them TO THIS END, that men ought **always** to pray and not to faint." And it is the will of God "that men pray **every where**, lifting up holy hands without wrath or doubting" *(I Tim. 2:8)*. "ALWAYS" and "EVERYWHERE." No prayer, no grace. And the preacher who excels not in grace excels in nothing. His preaching may be soft and sweet as music; he may be as gifted as Apollo, yet his work will be light as a feather, visionary, fleeting, if he lack grace; and grace comes through prayer, and prayer is the result of devotion of heart to God and Christ and the work of God on earth. The devoted man is the prayerful man, and the prayerful man is the man of grace, and he it is who is fitted to carry the Lord's messages.—*Scripture Truth.*

Missionary Department

GENTILE SECTION

INTERESTING NEWS FROM PETER DEYNEKA

Many of our readers no doubt remember that a few months ago mention was made of the fact that Peter Deyneka, who is a very close and dear friend in the Lord of the Editor, sailed for Poland. He is now in his home country, and is being blessed with a glorious and fruitful ministry for the Lord. Let us hold him up before the Throne of Grace continually, that the Lord may richly bless him in the future. The Editor will be glad to receive funds for his support and to pass them on to him.—*Editor.*

Wies Staromline, Post Chromsk,
Gub, Grodno, Poland.
Dec. 21, 1925.

DEAR BROTHER HOTTEL:—

"For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" *(Rom. 1:16)*.

Praise God for the power of Christ Jesus. I am glad to say that He is real to my own soul, and I am glad to report that God is working in Poland among Russians. I am glad that I obeyed His voice and said with Isaiah *(6:8)*, "Here am I, Lord, send me".

I have been here two months. I arrived at my home O. K., October

PETER DEYNEKA

14, 1925. I also had a good time during my trip preaching the Gospel and leading souls to Christ. I held meetings in the ship, and had great crowds, and praise God, souls were saved. After the meetings, people came to me and asked me about Jesus.

THE GOSPEL IN VILLAGE FOR FIRST TIME

I am the first missionary in the village where my home is. I was glad to see my dear mother and brother. The first night I told the people about Jesus, and told them how God saved me in America. Sunday following, people came from afar to see me and to hear the Gospel. They came at 9.00 A. M. and some stayed until 9.00 P. M., and I preached to them about ten times. I had no time to eat that day. Oh! what a joy to talk to them about our dear Lord Jesus. People in this village never heard the Gospel before; they never knew that Jesus Christ can forgive our sins.

DOORS OPEN FOR THE GOSPEL

I also found a few hungry Christians here who came from Soviet Russia after the war. We are going from village to village and hold meetings. Calls are coming from long ways and people are asking us to come and preach to them. Praise God for His Word. "I am not ashamed of the Gospel of Christ: for it is the power of God". God is blessing His Word, and souls are hungry for it. One young lady walked 38 miles to my home, and she asked me about Jesus, and how to get saved. Praise God, she went home happy the next day.

We are holding our meetings in homes, but the homes cannot hold our crowds. Sometimes the people well fill the house before we get there. Russian people are not like in America; these people would like to have meetings about three hours long. When we tell them that we will close our meetings, they will say, "Please sing some more". But after the meetings we have a long way to walk to our home.

I have been real busy for the Lord. Surely there is a great need in Europe. The doors are open for the Gospel, but there are no laborers to enter the open doors and preach the old-time Gospel of Jesus Christ. "Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest" *(Matt. 9:38)*.

His for Lost Souls,
PETER DEYNEKA.

NEWS FROM MISSIONARY MISHKOFF

The three young women of whom Brother Mishkoff speaks in this letter, are eager of getting a Bible training, and would be furnished with the means to come to America to study, but the parents are not able to furnish means to send them through a Bible School. We hope that the Lord may lay this matter upon the hearts of some of His people to provide the necessary means that these young women might be privileged to obtain this desired Bible Training. Gifts for the support of these three young women will be gladly welcomed, and the donor may select either Moody Bible Institute, National Bible Institute, or some other school of equal character. We ask our readers to take the work of our dear Brother Mishkoff upon their hearts and to pray for him and the needy field in which he is so earnestly laboring. He is doing a splendid work, which is worthy of our best support.—*Editor.*

Philippople, Bulgaria, Dec. 13, 1925.

DEAR BRETHREN:

Most hearty thanks for your letter of November 25th, with check for $200.00. I had to pay the salary of seven workers and rents, and we were without aid. I am on the field and I know the anxiety and difficulty because of the lack of funds. Thank God! He had not forgotten us. Still we are going on with our work.

I have just returned from a long journey through the north of Bulgaria, speaking to large crowds in Varna, Roushouk, Lom, etc. I shall send you a long report and some pictures in a few days.

GREAT NEED TEMPORALLY AND SPIRITUALLY

I wish to tell you very frankly that we are suffering because we are not helped as much as we need. What about Bulgaria? Who is going to care for the work here? Do not forget us. We need daily bread, as we go to preach the Gospel to a dying world. We had nine wonderful meetings in Varna, and in Roushouk we had splendid meetings in the Modern Theatre.

Thousands of men and women crowded the great hall of the theatre, hungry, to hear the Word of God. It was a blessed evangelical campaign.

We prayed much about it and we saw how wonderfully God answered our prayers. Pray for these meetings and for all who heard the Gospel of our Lord Jesus Christ.

The financial difficulties give me much trouble, and I pray you don't forget us. We are your workers, under your Society, and you

are the only people to whom we are turning for help and assistance. Don't forget, please, that we have only a lantern and no slides. You can send us such slides very easily. Please, for Christ's sake, do it. They will aid us in preaching the Gospel by drawing the people to the meetings and in understanding our messages.

YOUNG WOMEN DESIROUS OF BIBLE TRAINING IN AMERICA

There are three young women from the Greek Orthodox Seminary who have been converted and are now anxious to enter some of our seminaries in America. Their parents will pay their traveling expenses to America. Could you find a place for them where they can study theology and prepare themselves for Christian ministry? The National Bible Institute in New York would be a good place for them. Will you try to place them there? They are worthy of scholarships. One of them says, "Woe is me, if I am not preaching"!

Sincerely,
PAUL L. MISHKOFF.

A REQUEST FOR GOSPEL LANTERN SLIDES

Paul Mishkoff has a fine stereoptican which he could use to draw large crowds of people together, but there are no slides to go with the lantern. He should have as quickly as possible a set of slides on "The Life of Christ", and any other good religious slides which may be offered.

If you know of some one who has an old lecture, please arrange to have the slides sent to us as quickly as possible. If the bindings need repair, we can have it done in New York, and will send the gift on quickly to our Brother Mishkoff for work in Bulgaria.

This missionary draws crowds to hear his evangelistic sermons, but the appeal will greatly increase in interest if the "eye gate" to the soul can be used in addition to the "ear gate".—NORMAN J. SMITH.

A HEART TO HEART APPEAL FROM BROTHER DOBRINNIN

Helsingfors, Finland, November 7, 1925.

DEAR BROTHER SMITH:

Let me tell you again some words from the heart to the heart. Perhaps then I will feel myself easier, and maybe you will find the possibilities to help me. Certainly I pray at first, in all times, to my dear Lord, but in my weakness I have, however, great disquietude.

Will you, dear Brother Smith, understand me in America?

I must buy for my family bread, clothing, shoes; I must pay for lodging, schooling of my children, etc., etc., but I have no money. During my mission work I miss private situation; now I have it not. I suffer from the helpless position my family is in.

Our colporteur Marko Raratansoff in Varna, found this Armenian refugee in the street dying. He took him to the Hospital. He has nobody in the world to help him. He has no clothing to cover his body, no money to buy food, and no shelter.—Paul Mishkoff.

In addition to this, heavy grief presses my heart that I have not the possibility to continue my previous missionary work, because I have not your support. My consolation is only that I have the small blessed evangelization work in Helsingfors, among the Russians.

My dear Brother, have the goodness to seek some way to help me. Will you not write me somewhat concerning my position in the future. I shall be very thankful. With warmest greetings,

Yours sincerely in Christ,
A. DOBRINNIN.

RECEIVES CLOTHING

November 24, 1925.

DEAR BROTHER IN CHRIST:

I received now your two bales of clothing for the refugees and one for Baroness Mathilde Wrede. The bales have come to Helsingfors custom house from Germany. I forwarded my petition to the Finnish Government for exemption from customs duties. However, money must be expended for some formality, carriage and my travel with the clothing to the most poor Russian refugees in Finland at the frontier of Russia.

For all this I need extraordinarily your immediate help. Please help me in this matter, and for my family to Christmas, for the love of Christ.

With very warmest greetings, yours sincerely in Christ.
A. DOBRINNIN.

REJOICES WHEN ANSWER COMES

December 16, 1925.

DEARLY BELOVED BROTHER:

I have received your letter of November 25th. Your help, and especially your warm encouragements keep my spirit up. I deeply thank my Lord for you. Of course, I pray for you and all brotherly organizations in which you are co-operating (The American-European Fellowship, Russia Evangelization Society, etc.).

My health is now better; however, I still suffer from the consequences. I can say the same of my wife. My whole family sends you their warmest thanks and greetings in Christ. We will spend a happy Christmas with the Lord. Thanks for your encouragements.

Of my spiritual work I will inform you in detail later. Herewith I send you the receipt of Baroness M. Wrede for the bale of clothing. My two bales I am distributing among Russian refugees, chiefly at the Russian border in the Viborg district. Later I shall send you my report concerning the distribution.

In Viborg District, our evangelization work goes on even now very favorably. We are very glad that our new converts there are very eagerly and successfully co-operating with us. I have found there much occasion to be grateful. The gracious Lord is with us.

I eagerly wish you, your family and dear brethren of "Interbiblo" very best from our Lord Jesus for the New Year.

A. DOBRINNIN.

RECEIPT FROM BARONESS WREDE

Helsingfors,
Finland,
December 4th, 1925.

I have gratefully received from America, through Mr. Dobrinnin, a big bale of clothing for poor refugees from Russia.

Baroness
Mathilda Wrede.

REQUESTS FUTURE MINISTRY OF REV. DOBRINNIN

This letter is from Count Berg, who has been very kind to our Brother Dobrinnin. It is likely that out of the funds sent our brother at Christmas time, he will be able to make this journey and preach to the people in Esthonia. Our friends can see how little it costs for his traveling expenses on this missionary journey, and that the people will gladly provide for his welfare while there. But it is evident that 1000 Estimarks (370 marks equal $1.00) is quite a sum for these poor people to raise. Pray that the support of this missionary for 1926 may be more generous than in 1925.—NORMAN J. SMITH.

Estate Rummuli, Soe, in Esthonia,
November 17, 1925.

DEAR SIRS:—

Your preacher, A. Dobrinnin, from Helsingfors, Finland, was here late in the summer and preached so well that the people would like to have more of him.

If you send him here, I could guarantee that voluntary contributions would give no less than 1,000 Esthonian marks. Would you give the rest?

Steamer and railway fares, in one direction	1,850 marks
Return journey,	1,850 marks
Incidental expenditures,	300 marks
Total for the journey,	4,000 marks

We will give 1,000 marks if you will give 3,000 marks; **eight and a half dollars.** Will you kindly make this trip possible? Boarding and lodging will be free for Brother Dobrinnin.

Yours in the Lord,
ERNEST F. BERG.

INTERESTING AND STIMULATING NEWS BY MISSIONARY DOBRINNIN

Helsingfors, Finland, September 29th, 1925.

Mr. Norman J. Smith,
Russia Evangelization Society,
New York City.

DEAR BROTHER IN THE LORD:

At last I am back again in Finland. Words are insufficient to thank my Lord for His bounteous love, power, guidance in all matters and His ample blessings which I enjoyed during all my journeyings abroad. I shall now describe some of my travels to you.

On June 20th, I was not certain where I should go to serve my Lord—whether to Estonia or Latvia, or perhaps in addition to these two countries, also Germany and Poland. Presently, however, I had a definite answer to this question, namely, that I should visit all these countries.

One day sufficed to obtain all the necessary passport visas as well as a letter of recommendation from the Finnish Ministry of Education for conducting my activities in foreign countries. The good international relations of our small but splendid country, as also my particularly good position in the eyes of our government as a preacher, easily opened to me all the doors to foreign lands, even to Poland, which is at present very difficult to enter. In our difficult times, this is a sign of God's blessing resting upon us.

June 27th already found me en route to Germany. An exceptional favorable voyage, lasting about fifty hours, fortified me for coming difficulties. On June 30th, I had the privilege of preaching to a group of Russians in Berlin.

ATTENDING MISSIONARY CONFERENCE

From here I immediately proceeded to the Missionary Conference in Wernigerode-on-Hartz, organized by the brotherhood "Licht dem Osten." You undoubtedly have already heard in detail concerning this successful conference, and I shall touch it only as it concerns myself.

The brethren there were so kind as to offer me an opportunity to address them three times. Once I spoke in a well-filled church, telling them of the evangelization work that is being carried on in the interior of Russia, and among the Russian emigrants abroad. I claimed more direct interest for Russia, but spoke also of the work among the Russian refugees, which, both with regard to the quality and the proportion of their numbers, is in every way as important as within Russia, and deserves special care. I was able to note with joy that my report was listened to with great attention, especially on the part of the worthy delegates to the Conference, as well as the public. On leaving the church, the German friends expressed their warmest feelings toward me and all Russians.

The Conference was attended by many Russians and Russianized Germans, and it seemed as if all the rest of the Germans tried to be Russians. The tender love and the care of the Germans touched me deeply. A number of the brethren from "Light to the East," who have hearts that are loving and sympathetic toward Russia, form a spiritual bridge from the Germans to the Russians and vice versa.

A special Russian meeting was conducted during the Conference and it proceeded under the signs of the brotherly simplicity and love which is in the warm hearts of the Russian believers. Many Germans were also present.

The personal acquaintances and the exchange of opinions between the Russians and those in touch with them have enlarged the horizon of many, as well as spiritually refreshed and prepared good soil for spiritual as also for tactical (business) harmony in the future. There even was expressed the idea of regularly organizing conferences for Russian Evangelists and believers. For such a purpose "Licht dem Osten" ("Light to the East") would be very suitable.

I was so occupied with the brethren, that I did not even have an opportunity to see the beauties of the Harz about Wernigerode. Naturally we, as I have already written to you, remembered with gratitude you and "Interbiblo."

SPEAKING AT RUSSIAN MEETINGS

Upon our return to Berlin, the brethren organized with me a series of Russian meetings. There was one particularly blest assembly where I was able to speak on the theme, "From Ruffins (to be puzzled) to Open Space." Taking as a starting point the transformation of water into wine, I spoke of three things: (1) that our life's feast is interrupted because there is no wine—no inner life, (2) water poured into the jugs even by the exhortation of Christ, is not yet wine, this being only a preparation for the blessings; (3) the wine superior to the foregoing, revives the feast. Inspiration took hold of my soul and of the souls of the others. There was a prodigal son present, with a heavy past, and even he was shaken and moved to tears of repentance.

CONDITIONS IN GERMANY

Religious conversations and business matters with the brethren occupied all my time and it was with difficulty that I found time to go to some museums. I am agreeably surprised by the political liberty which I saw in Germany, their justness toward foreigners, the absence of signs of devastation caused by the revolution, but nevertheless, after living in the homelike and clean Finland, I was not satisfied with the lack of cleanliness which I found even in Berlin.

Newspapers from Soviet Russia are sold openly even on the streets of Berlin. While I was there I was able to witness a patriotic manifestation. The men were dressed in black, with top hats, and wore their decorations for bravery which they had won in the past. Ahead of the procession was a far from perfect band. The commanders in front of each group, as well as the men themselves, held in a firm grasp—not a gun, but an umbrella, with the tip pointing toward the shoulder,—a tragedy of a beaten nation.

The moral decline of the Germans is great. Berlin is filled with prostitutes. In many places inscriptions are put up, advising the public to beware of pickpockets. Immorality at large is in search of refined sin.

Christianity also is undergoing a great crisis in Germany—I am speaking of a living Evangelical Christianity. The Evangelicals from different denominations and communities have up till now been living upon the nourishment given by an earlier great awakening. German Baptism is in need of revival and animation. This I say, because I have heard it from Germans themselves.

But against this darkened background can be perceived something light. The people thirst for a spiritual renewal. This thirst together with the life-giving Gospel promote local revivals and there is hope that this can develop into a general revival. Much good is spoken of awakened Lutheran pastors. One must pray much on behalf of Germany, the heart of Europe.

POLAND

Lodz. In this town I held meetings for Russians, Poles and Czecks. The words the Lord gave me had a strong awakening influence on the believers. The most important point was to get in touch with the Evangelical publishers, "Kompas." With the manager of the department for Russian Evangelical literature, Brother W. I. Gutsche, I had long business negotiations which proceeded with the best mutual understanding, and I was able to circulate much of their literature. Much was also discussed in reference to helping Russia. I was also on the best of terms with the rest of the "Kompas" brethren. It is the largest and most useful and creditable enterprise for the benefit of Russians, Poles, Ukranians, White Russians and other Slavs, but is now in difficult financial straits. It is worth helping in every respect.

Warsaw. Here I partook, with God's blessing, in a whole series of meetings held by Russian and Polish Evangelical Christians. The center of the organization of Evangelical Christians in the whole of Poland is located here. I had the pleasure of holding long conversations with the leader, Brother Schenderowski. From my strongest inner convictions, I spoke of the necessity of the free and unhampered work of the Union. Our conversation will surely result in the better development of the work for all of us who are thus engaged.

The Evangelical movement in Poland, which is led by Brother Schenderowski, is attaining political importance. Here is one case out of many: In the Warsaw newspaper "Morning Courier" of July 21st, 1925, No. 199, the Evangelical movement in Poland is spoken of. Among other things it said: ". . . . The movement is sustained by foreign funds. In the Polesje, there are villages in

which the whole population had turned from Orthodoxy to Baptism. The results are that the people stop drinking, take care of foreign property, even in forests, and the standard of sexual morality is high."

Brest-Litovsk. This is one of the principal Russian fortresses in the Great War and the town is sadly ruined. Of the people many live in earthen huts, cellars and potato caves. There is a live strong Baptist congregation in the town, which gave me a very cordial reception. The peasants left their harvesting and came to town to attend our meetings. Meetings had been prepared for, and everything was ready for me. My pulpit was surrounded by a choir and once even by an orchestra. God gave me a powerful sermon. The people were awakened and after the close of the meeting some of them came to me privately and told me of their impressions. The believers appeared to be very glad.

A large number of Jews also appeared at the meeting in search of the truth. They asked me for private talks and thanked me for my sermon about Jesus, the Messiah. They also asked for Christian literature in Hebrew. They were constantly seeking the truth, even against the will of the majority of their families. There was a real spiritual movement evident among the Hebrews at this place. Some left their Jewish synagogues and came to our meetings. I was touched by the sincerity of these Jews. They even wanted to keep me in Brest.

This congregation also has an orphan's home. The children became attached to me. I planned for them a little walk and also a meeting, where we had talks and I also gave them a little treat. The last evening when the children should already have been asleep, they asked for permission to be present at the meeting, and they helped me to praise the Lord with their sweet singing.

This orphan's home was founded by Christian Americans. Later on the help from America ceased and terrible poverty overtook them. The local believers continue this holy but very difficult work to keep up the home. Dear brethren in the Lord, do help at least with a small mite this children's home. For the sake of these orphans, the Saviour will amply bless you.

Kovel. In this small town is a small group of Russian believers. The dear brethren who are the leaders, are tired of the difficulties. During a warm summer day in the sandy, drowsy town, I brought to them living water from God through a sermon. I spoke of the man with the withered hand. The hand of our will of faith must be in a proper condition to take something from Him as well as give Him something with that selfsame hand. Sincere, honest, very serious and sympathetic, but tired, the brethren said that it was just they who needed such a reminder. We had a successful and quiet spiritual meeting and blissful prayers. How well God directs our feeble service to its object!

In Brest-Litovsk, Poland. The houses are destroyed by the war. The people live in earth huts. The evangelist A. Dobrinnin at such a hut with a sister that lives in this hut.

Luzk. A large Evangelical congregation crowded the meetings in this town. I do not know how it was. but my spirit in preaching was hampered in spite of my sermon being long and clear. Nevertheless I had much joy and the consciousness of being useful in talking privately to the hearers and the workers of the Gospel.

Zdolbunowo. Here I held very important discussions concerning the general direction of the Evangelical work with the leaders. I have also visited groups of believers who are of different opinions on some minor questions. Because of this condition, missionary work among unbelievers, which formerly was quite energetic, has now become somewhat weak. In Zdolbunowo my conviction grew stronger "not to break the bent stick and not to quench the glowing flax" *(Matt. 12:20)*. One must correct the dreary groups of believers not by subdividing them further and distracting them, but by freely preaching the reality of Christ's mercy. It is now easier and more gladdening for me to approach the different groups of believers without the slightest aggressive intentions. Everywhere they tried to draw me into their inner organization zeal and disputes. I decidedly avoided this and was only a preacher of the Gospel.

I preached at Zdolbunowo, but the meetings were cold, probably because of the poor spiritual atmosphere due to the division of the believers. I presume that God has, through my prayers, told them what was necessary. I do not know if I was able to teach the people much, but I myself learned how one should NOT work.

Rovno. Half an hour's ride by railway brought me to Rovno. This is a busy commercial town and here is also a good Russian Evangelical congregation. We assembled in the hall of the Hebrew mission, which kindly lends its hall for Russian meetings. It was now filled with people. Many had even come from the country, leaving their urgent harvest work. The Lord gave me words that were warm and rich of content, and a deep impression remained with the audience. One said that I had photographed the human heart. The people were shaken and brought nearer to God. There was the repentance of a fallen believer. A good choir sang during the meeting.

I also gave a lecture at this place on the great mission of the Apostle Paul. I even showed them a geographical map, which formed a very instructive illustration of the building up of the first Christian church. Let us thank the Lord for this successful and useful evening. My lecture so impressed the hearers that only a few days ago I received an invitation from the believers in Volhynia to send them a brief outline of my lecture on Paul. I shall certainly publish it in a better literary form.

Baranovitch. The Russian Imperial Headquarters were located here during the World War, and it was a strongly fortified place. The remains of iron and concrete fortifications are still to be seen in the ground as a terrible monument to the War. The fields are filled with human bones, and in some places can be seen the large graves of Russians and Germans buried 300 to 500 in one grave. Children in playing, put human skulls on poles and so remind one of the animal-like beings the former possessors of the skulls were, who were but fighting sinners. The fields are strewn with iron used in the war, and in some places are still intact shells, which explode when the peasants go near them to take iron for their household needs. I slept on a bed made of iron used in fortifications. This spring, six peasants were killed by a mine buried in the earth when they tried to get iron from under some obstacle. The plow of the peasant often encounters in the earth strong human bones.

In Baranovitch there is a Russian Evangelical Congregation, where I spent many happy hours with the brethren and sisters. God gave us an animated meeting and the spirits of the brethren were uplifted when I brought to them the spiritual bread of God. God's children met me here, heard me, and accompanied me with hearty love and joy.

Wilna. This is a large town, where there is a small group of believers. The leader of the group had fallen into terrible sin and the startled congregation is now alone. Only God's wonder keeps these believers true to the faith. After the fall of the leader many people began to mock the congregation when they heard of the evil that had happened. The believers have been surrounded by contempt, and it seems as if only one sister remained strong in spirit, and around her gathered those who believe in God's restitution. How great was the consolation of these believers when I visited them. Bounteously blessed meetings, heart to heart talks, prayers with uplifted hands that had grown heavy. These fortified their trembling knees, and left them lifted up and again trustful, happy and ready to unite in diligent work for the Lord. I had the occasion to correct some wrong doings and to direct to these poor outcasts a preacher from another mission. In this town the soil for evangelization work is good and it is worth while to till it. I also had

(Continued on page 16.)

Missionary Department

JEWISH SECTION

SKETCH OF REV. LEV. J. SCHWARTZMAN

We are producing the photograph of Pastor Lev. J. Schwartzman of Kiev. He is pastor of a Hebrew Christian congregation in this city of which he is the founder. Besides pastoring this assembly of believers, he, together with another Hebrew Christian evangelist, spends most of his time and labors in visiting the various provinces in Southern Russia.

Mr. Schwartzman is a middle-aged man, well enough educated to be a Rabbi; has a wife and two or three children. God is richly blessing his ministry by giving him and his fellow-helper a rich harvest of blessed fruit. There are scarcely any special meetings held, but that these brethren expect definite results and God has certainly honored their faith.

As an example of his success, we cite one instance where a call came from a leading Jewish town about one hundred and fifty miles from Kiev for brethren to help in special evangelistic meetings. Brother Schwartzman and another brother and sister responded to

LEV. J. SCHWARTZMAN

the call,—went down and held a campaign extending over two weeks. During this time they did not even take time to eat or sleep because of the Jewish inquirers who came to them for help. The result of these meetings was that more than a score of Jews actually confessed the Lord Jesus as their Messiah. After a careful examination by a committee of the Kiev church, ten were found to be genuinely converted and ready to confess the Lord in baptism. Many more or less similar results followed this dear man's ministry in the past, which bespeak for him fine evangelistic abilities. His labors are not confined to Jews only, but he labors among Russians, Germans and other nationalities as well.

Brother Hellyer tells us that he has some letters that are as yet untranslated that speak of his glorious ministry among German-speaking people. They are full of devotion and zeal for the Lord. His heart is aflame for the salvation of the lost.

ACCOUNT OF OPENING OF RADOST BIBLE SCHOOL

The following letter addressed to Henry Hellyer, Director of The Christian Testimony to Jews, contains news that makes glad the hearts of saints. Surely God's children who read this letter will fall in humble gratitude at His feet and praise Him for His gracious blessing upon His servants over yonder in Poland. And they will, we trust, also beseech Him for His continued guidance and blessing upon all the workers and the work.—*Editor.*

Warsaw, Poland, November 19, 1925.

MY DEAR MR. HELLYER:

Just a few words about the opening of the School. For a week Radost has been in session. Every day is the best. The machinery is being oiled, and both the classes and the work about the Villa is beginning to show results. Were you to step in to-day, I am sure you would notice a difference in the surroundings. There is a more homelike atmosphere, and all of us are determined to have the place not only holy but clean as well.

Brother Johnson was with us for the opening of the school, and we regret that he did not remain until all the students were here. It was a happy family that gathered around the table at the close of the first week. We sang Ukrainian, German, and English songs to the accompaniment of an auto-harp, which one of the boys could play. No human power could have brought to pass such a sweet fellowship so quickly. Brother Gitlin and all the students have entered into the new year with zeal. This is true also of those who are working about the house and grounds.

STUDENTS STUDY THE ENGLISH LANGUAGE

This year's work differs from that of other years in different respects. In the first place, we are praising God that He has brought here five new Jewish students,—five times as many as in former years. There are also three German boys, and one Russian, with more coming. In the second place, the language spoken most commonly is Polish, and it has been decided, and I think rightly, since the School is about to be established permanently in Poland, that the Polish language must predominate.

God has led in this, as all but one of the students speak and understand Polish. Third, Mr. Gitlin is taking the first month to teach English to the students. Because of the different nationalities, there is a language problem, which can be solved only by making English the common language. It will be a great advantage also when God's children come to us from England or America. This is an experiment, and we do not know what the final results will be, but it is marvelous in our eyes to see how the students are learning English. It is almost unbelievable, that after five days, we had a meeting in English on Sunday evening. The brethren gave a short message, or read a verse in English. We sing at the table in English, and each student gives a sentence in English at every meal. We hope this will make possible lessons and lectures in English after Christmas. Pray that this will succeed if it is God's thought, as we believe it will serve to the end that the rich literature of the best Bible Teachers of other countries will be available to these future missionaries of Central Europe.

A JEW PRAYED FOR THE FIRST TIME

Among the students, there is one from Czechoslovakia, whose father was a Rabbi. His friend, a Jew, comes from a town nearby, and he has had a splendid education. One comes from Danzik, and one from Warsaw. Several are from Volhynia, and the Germans come from colonies nearby. Last Sunday morning a Jew who was visiting out of Warsaw prayed for the first time in the Name of Jesus, and when I saw him last evening in the English Class in Warsaw, he said: "My heart is so full of joy! I love everybody now and long for fellowship with Christians". How our hearts rejoiced that he had come to know his Messiah! Another wrote back after a visit here that he was rejoicing in His Saviour. It is not impossible in the days that are upon us that even a Jew can be saved quickly. Nothing is impossible with **Him.**

REJOICING IN ANSWERS TO PRAYER

We are rejoicing at other answers to prayer. As needs arise, the Lord supplies them. A servant was needed for the Gitlin family. The need was pressing. The Lord sent a lovely Christian German

woman the very next day, who wanted work in a Bible School. One day He sent some pillows which we needed very much. Why should we not trust the Lord to do much for His work among the German Christians here.

We believe that God is laying the work of this School on many hearts for prayer, because it is a strategic center, and because the School purposes to meet the needs of young men who shall go out into the countries of Central Europe. Surely God desires this to be a Conference Center also. May God give His vision for the work.

We believe that God is doing great things in America. Let us meet often at the Throne of Grace. There are many difficulties, but without them we could not have opportunities for many victories in the Lord. We have so much for which to praise Him. Often I remember these words, "Prayers and praises go in pairs, they have praises who have prayers".

Please have prayer for the health of us all. Satan is attacking us there. Especially remember Sister Gitlin these days. Brother Moses is looking fine now.

God has begun a union in the Spirit among believers in Warsaw. It is not complete, but it has begun. Praise His Name! We must believe that all who were in the room the day you left Radost will come into a loving unity for His glory. Then I believe that the Lord will take dear Miss Mellnichenke back into Russia and make a link there. Her heart is in Russia. What work there is to be done there among women and children. This year promises to be a blessed one for us all here in Radost.

Yours sincerely in Christ,
MARGARET M. GRIFFITH.

REACHING THE JEW FOR HIS MESSIAH

BY ROBERT C. MCQUILKIN

MIGHTY STIRRINGS AT ISRAEL'S CENTERS

Whatever opinion one may have of the place of the Jew in God's plan for the human race, no intelligent observer can fail to realize that happenings to-day among the Jews are fraught with some great significance. And no earnest Christian can fail to be thrilled by the glorious new note of hope in these happenings.

OPENING OF UNIVERSITY OF JERUSALEM

Those interested in the new Jewish "experiment" in Palestine gave more than passing attention to the inauguration of the Hebrew University of Jerusalem, formally opened the first of April, 1925, with one hundred and seventy-five students enrolled. Few perhaps have caught the significance of this event for Christian missions as it is revealed in a brief article by Dr. W. M. Christie in "The King's Writ", the Quarterly Magazine of the Bible Training Institute of Glasgow. Dr. Christie is a devoted missionary at Tiberias, Palestine, and is one of the great Hebrew scholars of the world. He represented the University of Glasgow and gave his message in Hebrew at the dedication of the Hebrew University, at which occasion there were representatives of more than a hundred universities of the world, and the inaugural address was given by Earl Balfour. Two things of vital import were emphasized by Dr. Christie in his comments on the University and the Zionist Movement. One is the revival of Hebrew as a living language, one of the fore-runners of the revival of Israel as a nation. The other is the new attitude on the part of many enlightened Jewish leaders toward Hebrew Christians.

CHRISTIAN MISSIONARY RECEIVES WELCOME

In writing of the great consideration and cordial welcome accorded the Christian minister and missionary by the Zionist leaders, as well as their inviting of a Hebrew Christian and his wife as practically Israelites, Dr. Christie uses these significant words: "The Hebrew people is not far from acknowledging the Christian Jew as an integral part of the nation. When that is done formally, Israel will have reached the fulness of liberty. It will mean the reviving of the race from its spiritual side. Pray for the peace of Jerusalem".

Whether such an acknowledgement on the part of the Jews will ever come until the time of Jacob's trouble and the appearing of their Messiah again, is not our purpose here to discuss. But it is evident that startling developments among the Zionists may be expected.

If this picture that Dr. Christie draws of the situation in Palestine seems far from what we have known of the Jew and his attitude toward Christ and the Christian faith, still more startling are the reports that come from Central Europe about the attitude of the Jews there.

OBSERVATIONS OF REV. F. SPENCER JOHNSON

Recently a keen British observer, F. Spencer Johnson, well known as a spiritual leader and wide traveler, was so amazed by what he saw in Poland, that he sent to those in America interested in the work, an edition of a leaflet giving his impressions. The title of the leaflet is " 'It is Marvelous What I Saw Among the Young Jews in Poland". To read the few pages of this leaflet, is to agree with the writer that "This is the Lord's doing; it is marvelous in our eyes" *(Ps. 118:23)*. Over a hundred bright young Jews, climbing up three flights of dingy stone steps, then passing through a dark passage to reach the Mission room where they might hear of Israel's Messiah, the Saviour of the world; and doing this on a bright sunny evening. This was one marvelous thing the English traveler saw. And more wonderful still is the report that these eager young Jews, many of them full of questions after they listen for three hours to Gospel addresses, made "no sign of opposition to the presentation of the Cross of Christ".

This work visited by Spencer Johnson is one of the centers of the remarkable ministry of the Christian Testimony to Jews, founded by Henry Hellyer, the first American Society of any kind having for its specific object the reaching of the Jews of Russia and Central Europe.

WELL-KNOWN AMERICAN TRAVELER AND WRITER GREATLY IMPRESSED

An American traveler, well-known in many circles as a writer, recently spent some time in the Bible School at Radost, near Warsaw, in charge of Moses Gitlin. This Christian woman, intimately acquainted with Christian work all over the world, like Spencer Johnson, was amazed at what she saw. She wrote a story of "A Jew and His Jerusalem", and in it tried to give some of her impressions of what she considered an Apostolic work, and one destined to be used of God in a peculiar way for a mighty movement among the Jews of Poland and Russia. Think of Spirit-filled evangelists trained in a School where they daily witness the power of God in answer to prayer, going out to preach to their own people, Jews and also Gentiles, in Poland, Soviet Russia, the Baltic countries to the north and the Balkan lands to the south!

RADOST A STRATEGIC CENTER

It is not strange that a work of this sort should have to pass through its great crises and its times of suffering. In recent months the greatest crisis of all was faced, and it looked for a time as though this whole work of the Bible School built up through three years of sacrificial service, would be wrecked. Henry Hellyer, Director of the work, was in England at the time attending the great gathering of the Hebrew Christian Alliance, and a plea was sent for his immediate presence in Poland. To those who know something of what followed in agonizing prayer and dedication of life among all workers and students, it is not surprising that out of apparent disaster there came a great triumph. The beautiful grounds and modest buildings that the School was renting, and which they were about to lose, became the property of the Society in a most unexpected way. Money for the initial payment was given, and the owner generously put a small price on the three acres and the buildings.

A glance at the map of reconstructed Europe will indicate how

THE RADOST CENTER

In order that our readers may not miss the point of the statement we wish to make, we shall seek to make it concise, brief and to the point. Several months ago it became needful to purchase the building at Radost, Poland, in which the Bible school is being conducted. The Lord has definitely set His approval upon the transaction, and already a good deal of the money needed to pay for the property has been received. We praise the Lord for His gracious blessing thus bestowed.

But the time when the final settlement is to be made is drawing very close to hand, that is, April the First. We still need about $2,000.00 to meet all demands. And this matter is very urgent. The above stated amount is needed to make the final settlement for the purchase of the property, apart from the amount that is needed to support the workers in Soviet Russia, as well as in Poland. And the money to complete the settlement for the purchase of the building is needed at once, in order that we may be able to get it to the field by the First of April. We ask our readers to join us in prayer that the Lord may be pleased to send us the needed amount so that this matter can be promptly taken care of and any complication that might occur from a delay be avoided. Who will have a share in this great and worthy cause? We hope that literally hundreds will respond with large and small gifts.

STATEMENTS OF RECEIPTS

December, 1925

RUSSIA EVANGELIZATION SOCIETY

Receipt No.	Amount
11839	$ 5.00
11840	2.00
11841	10.00
11842	1.00
11843	10.00
11844	1.00
11845	10.00
11846	2.00
11847	50.00
11848	20.00
11849	25.00
11850	5.00
11851	10.00
11852	20.00
11853	10.00
11854	20.00
11855	1.00
11856	30.00
11857	1.00
11858	5.00
11859	10.00
11860	3.00
11861	10.00
11862	5.00
11863	3.00
11864	25.00
11865	12.50
11866	5.00
11867	1.00
11868	10.00
11869	20.00
11870	10.00
11871	3.00
11872	5.00
11873	10.00
11874	2.00
11875	1.00
11876	10.00
11877	300.00
11878	5.00
11879	1.00
11880	25.00
11881	3.00
11882	125.00
11883	20.00
11884	25.00
11885	200.00
11886	200.00
11887	1.00
11888	5.00
11889	1.00
11890	$ 1.00
11891	5.00
11892	100.00
11893	5.00
11894	1.50
11895	25.00
11896	10.00
11897	5.00
11898	10.00
11899	5.00
11900	10.00
11901	10.00
11902	5.00
11903	7.50
11904	1.00
11905	5.00
11906	5.00
11907	2.00
11908	25.00
11909	5.00
11910	5.00
11911	21.00
11912	30.00
11913	10.00
11914	10.00
11915	5.00
11916	10.00
11917	5.00
11918	10.00
11919	121.50
11920	10.00
11921	4.00
11922	25.00
11923	2.00
11924	5.00
11925	3.00
11926	1.00
11927	5.00
11928	1.00
11929	15.00
11930	2.00
11931	15.00
11932	10.00
11933	5.00
11934	300.00
11935	1.00
11936	5.00
11937	25.00
11938	12.00
11939	10.00
11940	10.00
11941	1.00
11942	10.00
	$ 2,242.00

CHRISTIAN TESTIMONY TO JEWS

Receipt No.	Amount
4630	$ 5.00
4631	35.00
4632	250.00
4633	5.00
4634	5.00
4635	25.00
4636	10.00
4637	1.00
4638	5.00
4639	5.00
4640	100.00
4641	50.00
4642	7.00
4643	25.00
4644	10.00
4645	20.00
4647	1000.00
4648	117.50
4649	5.00
4650	6.00
4651	7.00
4652	5.00
4653	10.00
4654	180.00
4655	10.00
4656	31.50
4657	4.00
4658	5.00
4659	2.00
4660	25.00
4661	10.00
4662	10.00
4663	5.00
4664	10.00
4665	24.07
4666	20.00
4667	50.00
4668	2.50
4669	25.00
4670	5.00
4671	15.00
4672	4.00
4673	35.00
4674	20.00
4675	5.00
4676	25.00
4677	25.00
4678	8.21
4679	10.00
4680	1.00
4681	2.00
4682	55.00
4683	3.00
4684	5.00
4685	1.00
4686	10.00
4687	$319.91
4688	5.00
4689	12.50
4690	10.00
4691	25.00
4692	1.00
4693	5.00
4694	10.00
4695	5.00
4696	10.00
4697	10.00
4698	72.25
4699	15.00
4700	5.00
4701	5.00
4702	10.00
4703	10.00
4704	10.00
4705	10.00
4706	10.00
4707	5.00
	$2,917.44

AMERICAN-EUROPEAN FELLOWSHIP

Receipt No.	Amount
282	$ 10.00
283	2.00
284	2.00
286	5.00
287	1.00
288	5.00
289	5.00
290	50.00
291	2.50
294	25.00
295	5.00
296	25.00
297	3.00
298	3.00
300	10.00
301	25.00
302	25.00
303	10.00
304	2.00
305	5.00
306	2.00
307	5.00
309	5.00
310	10.00
311	10.00
312	10.00
313	5.00
314	10.00
315	5.00
316	2.72
317	8.00
320	2.00
321	$ 4.00
322	20.00
323	5.00
324	5.00
325	5.00
326	4.00
327	1.00
330	5.00
331	25.00
332	10.00
334	30.00
336	15.00
337	38.00
338	5.00
340	25.00
341	5.00
343	10.00
344	10.00
345	13.00
346	200.00
348	10.00
349	5.25
351	4.00
352	26.00
353	15.00
355	5.00
356	10.00
358	15.00
359	10.00
360	10.00
361	5.00
362	5.00
363	10.00
364	5.00
366	10.00
367	5.00
368	2.00
369	5.00
371	20.00
373	10.00
374	10.00
375	10.00
376	5.00
377	5.00
378	50.00
381	35.00
382	10.00
384	2.00
385	70.00
387	1.00
388	10.00
389	.75
	$1,116.22

"EUROPEAN HARVEST FIELD"

69 Subscriptions	$69.00

strategic this center is for the unique work of the Christian Testimony to Jews. The grounds are located in the suburbs of Warsaw, capital of Poland, where are 350,000 Jews. It is among them that the remarkable work which so stirred Spencer Johnson, is taking place under the direction of Moses Gitlin, and the evangelists trained at the Bible School. And this Warsaw center is a gateway to Soviet Russia on the east, the new Baltic States of Lithuania, Latvia, and Esthonia to the north, and the Balkan States to the south and southwest. Sixty million and more are in these lands, outside of Soviet Russia, and among them between five and six million Jews.

What a center for streams of life-giving power these grounds may become in the very heart of Jewry! Henry Hellyer estimates that there are many thousands of Jews who have already turned to Christ, and thousands of these need shepherding. Then there is needed a haven of refuge for the inquiring Jew seeking Christ, where he may be encouraged to his final great decision. An ideal place for a Bible Conference center is Radost, and no other place is available for the Christian workers and evangelists to gather and hear the messages of the sufficiency of Christ. A printing plant should be established eventually. There is urgent need of quarters for some of these activities at once, as well as for the repairing and enlarging of the present buildings to accommodate the rapidly growing school. A few thousands invested now will bring in eternal dividends beyond reckoning.

With all these possibilities before him as he left Poland for America, Henry Hellyer wrote in a personal letter to one of his prayer helpers: "I wish you could have met with us when all the workers and I offered ourselves afresh at His altar for a larger ministry in Poland and Central and Eastern Europe! One had to be there and see with one's eyes the atmosphere of the place to understand the vast possibilities for a glorious ministry that might reach out north, southeast and west from Radost as a center".

Here truly is one of the strategic centers of our Lord's own great campaign, it may be the closing campaign of this age. Let us throw in the prayer reserves and take great victories in His Name.

Those desiring to secure the leaflets mentioned in this article, or other information about the work, may address **CHRISTIAN TESTIMONY TO JEWS 809 SCHAFF BUILDING, PHILADELPHIA, PA.** Gifts may be sent to Edward A. Steele, Treasurer. Information will be given if requested on the amount of money needed for specific development at the Radost center.

ROBERT MORRISON IN CHINA

The captain of the ship on which Morrison sailed for China said to him, "And so, Mr. Morrison, you really expect that you will make an impression on the idolatry of the great Chinese Empire!"

"No sir," replied Morrison, "but I expect God will."

As he was nearing the shores of his God-directed field he wrote in his journal: "Abraham, I would imitate thee in thy dependence upon the promise when thou wentest forth, not knowing whither the hand of God would lead thee. My present circumstances are not dissimilar to Abraham's. But alas! I am full of anxious thought as to my reception in China. Oh, that I could leave all in His hands who has determined the times before appointed and the bounds of our habitation! Undue solicitude begone!"

At the end of seven years' labor only one convert had been made. But Morrison was not discouraged. All this time he had been studying the Chinese language, and he completed the translation of the English Bible into Chinese. He knew that somehow God would make it all right. And He did.—*Selected.*